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THE REFLEXION OF FOREIGN PROPER NAMES, THEONYMS AND MYTHOLOGICAL CREATURES IN THE ANCIENT ARMENIAN TRANSLATIONS FROM THE GREEK

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While translating one usually transcribes but not translates the foreign proper names. This rule generally worked in the ancient Armenian translations from Greek. But in some cases in the translations of the Hellenizing School and more rare — of the classical period it was disregarded. We have observed four types of that phenomen: a. translation of proper names having lexical meaning, b. "translation" of geographical names with Armenian equivalents, c. substitution of Greek theonyms and names of other mythological creatures with Armenian equivalents, d. armenization and christianization of the examples in the scientific works.

a. The Greek proper names sometimes have lexical meaning. Thus the translators of the Hellenizing School who tried to express literally each element of the original have sometimes translated or even calqued such onomastique units. In the Armenian version of the rhetorical treatize by Theon Alexandrinus (Theon): Δαίδαλος lit. "skilful, master", the name of mythical Dedal, is rendered *Վարդապետ* "teacher" (20); Πολύαινος "praizing or praized much", one of Epicurus' pupils, *Բազմագով* (30); Δίδυμος "twin", *Երկաւորեակ* (8, 46, 56) but also once *Դիդիմոս* (48). In the translation of the Commentaries to Aristotle's Categories (El. *Cat.*) ascribed to Elias by H. Manandean and belonging to David the Invincible according to S. Arevšatyan[1], we read Νεάπολις (145), *Նոր Քաղաք* (158) "new town". In the same text we can find besides this "innocent" creation the extreme expression of the same principle: οἱ δύο Εὔβουλος

[1] Cf. MANANDEAN 1928, pp. 25-52; AREVŠATYAN 1973, pp. 275-285; some examples from this translation are examined in VARDANEAN 1920, pp. 292-295.

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(144) "the two Euboulos" ("wise, prudent", lit. "good minded"), *երկու Բարեխոհանէսք* (55), *բարեխոհ* being the calque of εὔβουλος and the ending *-անէս* — maybe by the analogy with *Յովհաննէս*; Τριτογενής (126), the epithete of Athene "born by Triton", *Տռիտածին* (35); for paronyms derived from names there is the following example: Τρύφων ἀπὸ τοῦ τρυφή… θέων ἀπὸ τοῦ θεός (144) "(the name) Tryphon from the word tryphe 'sweet bliss'… [the name] Theon from the word theos 'god', *Քանզի է Փափկանէս ի փափկութենէ… եւ Աստուածանէս յաստուծոյ* (55), cf. *Բարեխոհանէս* for *Փափկանէս* from *փափուկ* "soft, effeminate" and *Աստուածանէս* from *աստուած* "god". The same example of paronyms in the Grammar by Dionysius the Thrace (Thrax) sounds in Armenian as *Տիրիճան, Խրախճան* (15-16) being rather armenization of the example (cf. point d.) than translation of proper names (though the element *Տիր-* in the first word being the name of a pagan Armenian god and the meaning of the word *խրախճան* "rejoicing, merriment" makes to suppose that the translator has tried to express somehow the lexical meaning of the Greek words). The example of pheronym is Μεγαπένθης "of great lament", *Մեծասուգ* (19) etc. In the pseudo-Aristotelian *De mundo* we find names of the islands: Κυκλάδες, Σποράδες, *Սփիւռ, Բոլոր կղզիք*[2] "scattered, round islands".

Though in the above mentioned cases the proper names are translated it is obvious that the translator realized that they are proper names.

On the contrary in the *Book of Chriae*[3] in the theoretical part of the "description" (book IX) there is an example about Thucydides who has described *նաւահանգիստն ձմեռնային* "the winter harbour"; in the *Progymnasmata* by Aphtonius[4] which are the original of the *Book*'s translated passages and also the archetype of a large number of non-translated ones we read: τὸν λιμένα… Χειμέριον (104.5-6) "the harbour Chimerion" (χειμέριον is an adjective from χειμών "winter").

Some examples of translation of proper names occur also in one of the classical translation, the *Chronicle* by Eusebius Caesariensis (Eus. *Chr.*) the Greek original of which has been lost though the editor has restored the Greek forms of the names in the parallel latin translation and brought some extant Greek fragments: Alexander Polyhistor "telling many stories" (the name of a mentioned author), *Բազմավէպն Աղեքսանդրոս* (I.16); Megasthenes "having great strength" (name of an author), *Մեծազաւր* (I.58); Τίμαος ὄνομα (*var. lectio* Τίμαιος), *Պատուական անուն* (read as

[2] See CONYBEARE 1892, p. 54.
[3] *Girkʻ pitoyicʻ*, ed. 1796; ed. 1843/1865, pp. 339-381; ed. 1993.
[4] Ed. 1832, pp. 55-120.

τίμιος "honourable"); Hecatostylon "having hundred pillars" (the name of a theatre), *ճ սիւն* (I.298) "hundred pillars"; Heliopolis, *Արեգ քաղաք* (I.32). In the first example Polyhistor can be interpreted as an epithet and its translation is more or less natural (cf. Τριτογενής-*Տռիտածին*).

The translator of Theon as has been noticed by G. Abgaryan didn't understand that Φαιναρήτη is a proper name and translated *որ յառաքինութենէն երեւեցաւ* (Theon, 134) "who appeared from virtue"[5].

b. "Translation" of geographical names with Armenian equivalents.

Eus. *Chr*. I.18: Tigris, *Դղկաթ*; Euphrates, *Արածանի*.

Phil. *Gen*. 4.243: *որ այժմ կոչի աշխարհ Միջագետք ի մէջ երկուց գետոցդ է, Դղկաթայ եւ Արածանւոյ:* "The country now called Mesopotomia is between two rivers, Dłkatʿ and Aracani" (the Greek original is not extant but there was undoubtedly Tigris and Euphrates).

Iren. *Haeres*. 232: *Արածանի*[6].

Alex. 199, 200, 206, 396, 398: *Արածանի*; 200, 201, 252, 396: *Դկլաթ գետ*.

The fact that whole Euphrates is called by the name of its oriental branch while such classical authors as Agatʿangełos and Pseudo-Pʿawstos Buzand call even that branch Euphrates forces E. Kʿasuni to consider that there existed a school of translation in Bagrewand where the mentioned texts had to be translated[7].

c. Translation of theonyms with Armenian equivalents.

It is well-known that during the age of Hellenism in the countries included in the sphere of Greek cultural influence the Greek gods had obtained their local parallels giving birth to syncretic deities bearing two or three names. In Armenia the paganism was represented besides the local beliefs with the Armenian variety of the Iranian Zoroastrianism[8]. As a result of integration of the Greek culture and Zoroastrian religion the following syncretic deities came into being in Armenian reality: Zeus-Aramazd, Heracles-Vahagn, Apollo-Helios-Tir and Artemis-Moon-Anahit, as it is exposed by G. Sargsyan on the grounds of parallel operation with the information given by Agatʿangełos and Movsēs Xorenacʿi and reach factual material from the neighbouring Commagene[9].

[5] ABGARYAN 1974, p. 215.

[6] Cf. VARTANEAN 1921, p. 457.

[7] KʿASUNI 1959, pp. 88-89.

[8] The whole vast material on Armenian Zoroastrianism is systemized by RUSSELL 1987.

[9] SARGSYAN 1966 a; see also ID. 1966 b, p. 43.

The parallel usage of the names of the gods is reflected also in the translations of the Hellenizing School. When we have Zeus in the Greek original we can often find Aramazd in the Armenian version. Cf. Theon *passim* (20, 40, 56, 74, 76, 94, 140, 142, 174, 177), but only once *Որմիզդ* (10); Phil. *Gen*. 2.64: *Արամազդայ գաւտի* "the belt of Aramazd"; Phil. *Provid*. 2.55: *Որմիզդ*; *ibid*. 2.101: *Արամազդայ պէյրունեան զսուրբ զաոտոսն* "the holy vestiges of Lord Aramazd"; *ibid*. 2.50: *զԱրամազդ՝ չարագործաց յազգէն հանէ* "he takes Aramazd out of the generation of the villains"; *ibid*. 2.53: *Հայր արանց եւ աստուածոց կոչեցեալ Արամազդ* "the Father of men and gods called Aramazd"; *ibid*. 2.100: *Արամազդ… Կրովն* "Aramazd… Kronos"; Alex. 364: *քանզի եցոյց մեզ զԱրամազդայ եւ զԱմոնայ կերպարան* "because he showed us the appearance of Aramazd and Amon"; *ibid*. 382: *մեհեան Արամազդայ եւ Անահտայ* "the temple of Aramazd and Anahit"; *ibid*. p. 543, note 24: Διὸς καὶ Ἥρας "of Zeus and Hera"; Phil. *Provid*. 2.12: *Արամազդաշխարհ* "the world of Aramazd", διάκοσμος "order" (the translator read as Διόκοσμος). El. *Cat*. δῖος (125) "divine" (etymologically connected with the name of Zeus), *Արամազդային* "of Aramazd" (33).

Both Zeus and Aramazd occur in the Armenian version of Plato's *Euthyphron* (Plat. *Euth*.) and *De legibus* (Plat. *Leg*.) and in the interpretation of the Greek myths mentioned in the sermons of Gregory from Nazianze by Pseudo-Nonnos (Nonnos).

The equivalent of Aphrodite was *Աստղիկ*. Cf. El. *Cat*. 30, 31, 124; Phil. *Contemp*. 22: *տոփաւոր եւ Աստղիկ* "libidinous and Astłik, IX.148: ἔρως καὶ Ἀφροδίτη; Theon 18: τὰ ἀφροδίσια ("Aphrodite's festival", a substantivate neutral plural adjective), *Աստղիկեանք* (an adjective derived from *Աստղիկ* in plural); Phil. *Dec*. 237: *Աղջիկ, Վահագն… Աստղիկ… Արամազդայ մանկունք* "Girl, Vahagn… Astłik… children of Aramazd", VII.32-34: Κόρην… Ἀπόλλωνα… Ἀφροδίτην… Διοσκόρους, cf. Theon 106: *Դիոսկուրայքն*.

We find the following translations in Armenian Plato: *երկին* "Sky" (*Euth*. 21: Οὐρανός), *Աղջիկ* "Girl" (*Leg*. 218: Κόρα), *Արեգակն* "Sun" (*Leg*. 429: Ἥλιος), *Լուսին* "Moon" (*Leg*. 270: Σελένη), *երաժիշտք* "musicians" (*Leg*. 44, 45, 61, 72: Μοῦσαι); by Nonnos: *Աղջիկ* (223-4); *երաժիշտք* as equivalent of Μοῦσαι is found also in Philo *Provid*. 2.74, and *ibid*. 114 *Հեռութիւն* "hostility" (the name of godess Iris).

The names of the rest gods usually are not translated: Phil. *Dec*. 237: *Դեմետրա… Պոսիդովն, Հեփեստոս… Արեեմիս… Հերմէս*; *Contemp*. 6: *Հեփեստոս, Հերա, Դեմետրա, Պոսիդոնա*; *Provid* 2.73: *Հեփեստոս,*

Ափրոդիտէս (NB); *ibid*. 74: *Հերմէս, Արէս, Երակլէս*, 92: *Հերմեա, Ափրոդիտեա*, 6: *Հեփեստոս*; Plat. *Euth*. 14, 87: *Եռակլէս*; *Leg*. 90: *Հերակլէս*; *Leg*. 15: *Արտեմիդէս*; *Euth*. 21, 48, 106, *Leg*. 208: *Հերա, Հեռա*; *Leg*. 294: *Ափրոդիտէս*; *Leg*. 42: *ափրոդիտականք*; cf. Theon: *աստղիկեանք*; *Euth*. 21, 106, *Leg*. 21, 129: *Կռոնոս*; *Euth*. 102: *Եռմէս*; *Leg*. 422: *Հերմէս*; *Leg*. 13, 44, 45, 57, 72, 90, 196, 235, 419, 429: *Ապողոն*; *Euth*. 83, *Leg*. 171, 303, 396, 397: *Աթենայ*; *Leg*. 396: *Արէս*; *Leg*. 42, 61, 63, 72: *Դիոնիսոս*; *Euth*. 21: *Հեփեստոս*; *Euth*. 106: *Ռէա*; *Leg*. 218: *Դեմետռայ*; *Leg*. 419: *Թեմիս*; Nonnos 224: *Կրոնոս, Հռէ, Պոսիդոն, Հերայ, Դեմետեր, Պերսեփոնէ, Դիոնիսոս, Սեմեղ*; 225: *Աթենա, Հեփեստոս, Ափրոդիտէս, Արտեմիս, Եկատէ, Ապողոն, Ոսիրիս, Կենտաւրոս, Արէս*.

As we have seen above the name of the god Kronos usually (in the translations of Eusebius, Plato, Pseudo-Nonnos) doesn't change. But we have also met an Armenian equivalent for it: *Զրուան*, one of the Zoroastrian gods (of time) largely discussed in Eznik Kołbacʿi's *Adversus haereses*. Alex. 136: *Եւ կապուտակային յանուաքն ակնարկեաց Զրուանեան եւ սքանչելի աստուածային վարսքն շարժեցան անմահ գլխոյն թագաւորին, եւ մեծապէս շարժեալ տատանեցաւ Ողիմպոս* "And the son of Kronos nodded with his hyacinth eyebrows, and the marvellous divine hair of the immortal head of the king moved, and the Olymp strongly shaked and quacked" (cf. Hom. *Il*. I.397): *Զրուանեան* renders Κρονίων; Phil. *Provid*. 2.73: *Երկնի Զրուան որդի է… Արամազդ ի Զրուանայ ի բաց Հանեալ զթագաւորութիւնն ի տարտարոս էարկ զնա* "Zruan is the son of the Sky… Aramazd having seized the royal power from Zruan threw him into the Tartarus".

The editor Awgerean has done the same thing as the ancient translator using in his latin translation the Roman equivalents Jupiter and Saturnus. In the pseudo-Aristotelian *De mundo* the name Kronos is translated *ժամանակ* "time" and the Armenian version has an addition: *քանզի եւ նա ժամանակ է*[10] "because he is time" (the name is connected with χρόνος "time" as considered by the Greeks themselves[11]).

Thus we can resume that the parallel names of the syncretic deities attested in the translated works are not the same as that pointed out by G. Sargsyan except the parallel Zeus-Aramazd (with a rare variant Ormizd). Instead of Herakles-Vahagn we have Heraklēs or Eŕaklēs attested for many times. Apollo and Helios never have the equivalent

[10] Conybeare 1892, p. 69.
[11] *RE*, Bd XI[2] (1922), s.v. Kronos, col. 1986-1987.

Tir: Apollo usually doesn't change and Helios is rendered as Aregakn "Sun". We haven't met also the parallel Artemis-Moon-Anahit: Selene is translated as Lusin "Moon", Anahit is used once to denote Hera while Hera in many places remains the same (with variants *Հերա*/*Հեռա*) like the unchangeable Artemis. In the parallels mentioned by G. Sargsyan we can't find Aphrodite-Astłik and Kronos-Zruan, on the other hand in the translations Aphrodite and Kronos often remain unchanged. We leave the interpretation of the discrepances between the data of the historical sources and of the translated works to the historians of religion. But one must remember that for the Armenian translators of the fifth and later centuries the pagan gods belonged to the past, were not already actual and they could be sometimes inaccurate.

The parallels Οὐρανός-*երկին* ("sky"), Κόρα-*Աղջիկ* ("Girl"), Μοῦσαι-*երաժիշտք* ("Muses"-"musicians"), Ἔρως-*տռփաւոր* ("Eros (love)", and "libidinous"), Ἴρις-*հեռութիւն* ("enimity") must be interpreted in another way. Like Helios-Aregakn ("Sun") and Selene-Lusin ("Moon") they could be rather compared with the group a., that is the translation of proper names having lexical meaning.

In connection with the theonyms it would be interesting to mention also the translation of the names of the planets: Phil. *Provid*. 2.92: *փայլեակ* "shining" (Mercurius i.e. Hermes), *արուսեակ* "morning-star" (Venus i.e. Aphrodite), *երեւակ* "that is seen" (Saturnus i.e. Kronos), *հրաւոր* "fiery" (Mars i.e. Ares).

Besides the theonyms in the works translated there sometimes occurred also mythological creatures whose names could also be armenized in the translations: Phil. *Gen*. 2.82: *ի վերայ հսկայիցն* (Awgerean: gigantes) *եւ տիտանեանցն առասպելն* "the legend about the giants and the titans"; *ibid*. 1.82: *ի Հայկից* (Awgerean: gigantes) *ծնունդ* "the descendents of the Hayks" (patriarch Hayk was the legendary ancestor of the Armenians); *ibid*.: *հայկաչափք* (Awgerean: "similar to Hayk, maybe Heracles") "as large as Hayk"; *ibid*. 3.2: *պարկաց երգք* (Awgerean: "sirenum cantatio"); Theon 104: Πύθιος-*Ջոհկադեւ* (Pythios was a historical figure and his name maybe was confused with the name of the dragon Python); Theon 106: *պարիկք*-κένταυροι; *ibid*. 104: ἱπποκένταυροι, D. *Defin*. ἱπποκένταυρος (2)-*արալէզ* and *եղջերաքաղ* (50), which was first (2) attested as a translation of τραγέλαφος (1). The battle of the kentaurs and the lapyths in Eus. *Chr*. 2.128 is *իշացլուց եւ ղապիթաց կռիւ* "the battle of the dunkey-bulls and the lapyths"; Nonnos 265: *քաժ* "she-dog" (Σκύλλη) but *Քարիւբդ*.

Seber. 298 (a classical translation): *ամենեցուն տէր երկնաւորաց եւ երկրաւորաց եւ սանդարամետականաց* "the Lord of all celestial, earthly and that of Sandaramet"-πάντων κύριος πάντων ἐν τῷ οὐρανῷ, καὶ τῶν ἐπὶ τῆς γῆς καὶ τῶν ὑπὸ τὴν γῆν "the Lord of all, all that is in the sky and that is on the earth and that is under the ground".

Theon 76: *սանդարամետ* as equivalent of ἄρουρα "soil, ground". This meaning is peculiar to the word only in pahlavi from where it was borrowed, while in classical Armenian texts it is attested only metaphorical sense: "the deepest abyss of the earth, undergrownd pit" (*ArmB* IV, s.v.). Thus the mentioned usage of the word by Theon's translator is noteworthy.

In the cited examples Armenian parallels *պարիկք, արալէզ, հսկայք, հայկք, սանդարամետ* can be explained as a result of the translator's urge to find Armenian equivalents to the Greek mythological creatures, *սանդարամետ* being used as the equivalent of the Greek τὰ ὑπὸ τὴν γῆν, *եղջերաքաղ* and *իշացուլ* as attempts to translate their names (*եղջերաքաղ* even can be considered a calque from τραγέλαφος), though the Greek κένταυρος hasn't an etymology but its second part is like ταῦρος "bull" (= *ցուլ* in *իշացուլ*). Scylle is the name of one of the dragons on the way of Odysseus who caused horror with its barking, hence — *քաւծ* "she-dog, bitch", *Ջոհկաղեւ* if the manuscript tradition has preserved its original form, is an unknown word though it apparently contains the component *դեւ* "dragon" (cf. Πύθιος confused with Πυθών).

d. Armenization or christianization of examples in scientific works.

R. Thomson has noticed some innovations in the *Definitions of philosophy* by David the Invincible (the examples from this text cited above were first mentioned by him)[12]: D. *Defin*. 130.34: *վասն զի մոմ… եթէ ոք սահեղծանէ զնա ըստ Տիգրանայ կերպարանի* "because the wax… if somebody gives it the shape of Tigran" (in the Greek original — "of Hector").

He has noticed also that the fox of the original (39) has become in the translation camel (90), the ox — *ձի, արծուի* "horse, eagle" (2), the nymphs (16) are replaced with angels and demons (we consider that the last substitution is an element of christianization but not an attempt to find a local equivalent as it was in the case of rendering the tragelaphos and hippokentauros with *եղջերաքաղ* and *արալէզ* in the same text), ποιητής (14, 31) used to point out Homer has become *Հոմերոս* (34, 72), to the list of natural disasters (33) the translator has added the earthquake (76) and from the list of the sages (7, 15) he has omitted the name of Alkibiades (136).

[12] THOMSON 1983.

We can add that the same name is omitted in El. *Cat.* 84: *Սոկրատէս կամ Պղատոն կամ ով ոք եւ իցէ* "Socrates or Plato or anybody else", 166: … ἢ Ἀλκιβιάδες "or Alkibiades". In the same text the name of Socrates (169, 170) has been twice replaced by the name *Դաւիթ* (88, 89), Ξάνθος ὁ ἵππος (170) "the horse Xanthus" or "a chesnut horse" — by *Եղիասր պիսակ ձի* (89) "the skewbald horse Eliazar" (in fact the word Xanthus has been translated for two times: as an adjective indicating the colour of the horse and as a name being replaced by a christian one). The example of names that look like but are not paronyms Ἕλενος and Ἑλένη (143) has become *Տիգրան* and *Տիգրանուհի* (53).

There are a lot of cases of replacement of the Greek names used as illustrations for grammatical propositions by Armenian or christian ones in the *Grammar* by Dionysius: Thrax 13: Σωκράτης-*Պաւղոս*; 13-14: Πελείδης Αἰακίδης ὁ Ἀχιλλεύς — *Համազասպեան Մանուէլ* (a patronymical name); 14: Πριαμίς, Πελιάς, Ἀδρηστίνη-*Վարդենի, Մանանոյշ, Տրդատուհի, Վարդոյ* (patronymical female names); 17: Ὅμηρος-*Պետրոս*; 18: Ὅμηρος, Σωκράτης-*Մարկոս*; 14: Νηλήϊοι ἵπποι, Ἑκτόρεος χιτών, Πλατονικὸν βίβλον "the horses of Neleus, Hector's tunic, a book by Plato"-*Դաւթեան երիւարն, արքունի պատմուճանն, Պաւղոսական գիրն* "David's horse, royal tunic, a book by Paul" (possessive names); 15: Ἀχιλλεὺς ἀνδρειότερος Αἴαντος ἢ Ἀχιλλεὺς ἀνδρειότερος Τρώων "Achilles is braver than Aias or Achilles is braver than the Trojans"-*Դաւիթ արուսրագոյն քան զՍաուղ կամ Դաւիթ արուսագոյն քան զգեթացիսն* "David is braver than Shaul or David is braver than the Gittites"; 16: Χειρίσοφος-*Նորայր* (compound names); 19: Αἴας ὁ Τελαμώνιος καὶ Αἴας ὁ Ἰλέως-*Յովհաննէս Զաքարեան եւ Յովհաննէս Զեբեդեան* (homonym-proper names); 19: Ἀλέξανδρος ὁ καὶ Πάρις "Alexander who is also Paris"-*Եղիազար որ եւ Աւարան* "Ełiazar who is also Awaran" (dionyms); 17: Ἀθῆναι, Θῆβαι-*Խոյարանք, Յրանք* (*pluralia tantum*), the toponym *Յրօնք* is attested by Movsēs Xorenacʿi (I.6), *Խոյարանք* — nowhere else; 20: Φρύξ, Γαλάτης "a Phrygian, a Galatian" — *գողերձական, տուհ, վրացի* "a Goderzian, a Tuh, a Georgian" (ethnonyms), for Tuh cf. Movsēs Xorenacʿi II.65: *Տուհաց գաւառն* "the province Tuhkʿ", *գողերձական* N. Adontz compares with Κοταρζηνή by Ptolemaeus which can be the corrupted Καλαρζηνή, the Armenian *Կղարջք*[13]; 13: male patronymic names: Ἀτρείδης, Ἀτρείων καὶ ὁ Αἰολέων ἴδιος τύπος Ὑρράδιος "son of Atreus… and by Aeolians a special type-Hyrradios"-*Յանէն,*

[13] See Adontz 1970, p. clix.

Մանուէղ, Մանիթ, Բաբկէն, Մանէճ, Արտակ, եւ Գորդայիցն… Մանայճ, instead of the aeolian dialectal variant the translator brings forth the dialectical variant *Գորդայիցն* "of Gordayk'". This toponym is attested only by Dionysius and his later interpreters[14]. The authors of the *NBHL* (s.v.) identify it with *Կորճայք* and *Կորդուք*. Perhaps however it may be compared with the mountain chain Γορδυηνή by Strabo and Ptolemaeus which stretches southwards reaching the Assyrian valley[15]. Unfortunately this example hasn't been examined neither by G. J̌ahukyan who has analysed in detail the changes made by the translator of the Grammar in order to adapt the text to Armenian[16] paying also a special attention to the information on dialects by one of Dionysius' interpreters, Anonymus[17], nor by R. Sgarbi in his book where he has compared phraze by phraze the Armenian version of Dionysius with the Greek original[18].

If we try to explain why did the translators armenize or christianize the examples in grammatical, philosophical and other scientific works we should mention that all the texts where such examples occur belong to the Hellenizing School. The representatives of that school aimed to make literal, wordly translation of the Greek texts giving birth to numerous new words, phraseologisms and syntactical clauses calqued from Greek and even artificial morphological forms[19] (by the way in the above discussed *Grammar* of Dionysius many grammatical and phonetical categories of Greek are thrusted on Armenian). That literalness was a mean to give extremely accurate translation of scientific texts which formed the score of the School's production. But on the other hand that literalness made the texts very difficult to understand. It seams that they armenized the examples which illustrated the theoretical propositions in order to compensate somehow that incomprehensibility.

We consider as a similar armenization or rather christianization of the examples the case of the *Book of Chriae* — a rhetorical handbook written on the basis of the *Progymnasmata* by Aphtonius Antiochensis, the theoretical parts — the definitions — translated literally from Greek and the texts of the exercices (the model-speeches) themselves composed by the Armenian author in some cases newly developing the same themes

[14] *Ibidem*, pp. 14, 105 (Dawit'), 140 (Anonymus), 170 (Movsēs K'erdoł).
[15] See Markwart 1961, pp. 212-213.
[16] J̌ahukyan 1954, pp. 90-109.
[17] *Ibidem*, pp. 153-154.
[18] Sgarbi 1991, p. 565.
[19] See Ačaṙyan 1951, pp. 142-168; Mercier 1978-79, pp. 59-75; Muradyan in press.

given by Aphtonius (adding christian elements and avoiding antique realia) and in others — dealing with new themes mostly taken from the Old or the New Testament.

Resuming the last point of our article we could like to show a few cases when the Greek original deals with information on other languages in comparison with Greek. The Armenian translators render such passages in two ways:

1. adding information about the Armenian equivalent: Eus. *Chr*. 1.25: *զԲեղայն, որ յունարէն Դիոս թարգմանի, եւ հայերէն Արամազդ* "Belos translated into Greek as Dios (Διός gen. sing. from Ζεύς) and into Armenian as Aramazd"-the extant Greek fragment: τὸν δὴ Βῆλον ὃ Δία μεθερμενεύουσι "Belos which they translate as Zeus". *Ibid*. 1.23: *քաղդէացերէն Թաղաթթայ անուանի, եւ յունարէն թարգմանի թալատդայ որ է ծով* "In Chaldaean it is called Thalattha (Tʿałattʿay) and it is translated into Greek θάλαττα that is sea".

It is important to note that the cited translation belongs to the classical period when the translators used to comment the unfamiliar elements of the original;

2. replacing the information about Greek with information about Armenian: Phil. *Soph*. 36: *զայն որ ի քաղդէացւոցն Ենովս բայց հայերէն խաւսիւք մարդ կոչեցեալ* "who is called by the Chaldaeans Enos but in Armenian speech — 'man'"-VI.10: τὸν ὑπὸ μὲν Χαλδαίων Ἐνὼς Ἑλλάδι δὲ διαλέκτῳ προσαγορευόμενον ἄνθρωπον "[who is] called by the Chaldaeans Enos and in Greek speech — 'man'"; *Ibid*. 52: *եւ Խառան՝ հայերէն ծակք ասին* "and Charan are called in Armenian holes" -VI.40: Χαρὰν δὲ Ἑλληνιστὶ τρῶγλαι λέγονται "and Charan are called in Greek holes". Phil. *Alleg*. 129: *քանզի ասորիք՝ ուղղիչք հայ լեզուաւս ասին* "because the Assyrians are called in Armenian language straighteners"-I.193: Ἀσσύριοι γὰρ εὐθύνοντες Ἑλλάδι γλώττῃ καλοῦνται "because the Assyrians are called in Greek tongue straighteners". Alex. 70: *որ առ Հռովմայեցիսն կոչէին էսպրատորակրատորէս եւ առ հայս լրտես* "who were called by Romans expratoracratores (i.e. exploratores) and by Armenians — reconnoitrers" (cf. note 5: κατὰ δὲ Ἕλληνας κατάσκοποι "and by the Greeks — reconnoitrers").

We should remind that the translation of Philo belong to the Hellenizing School, hence the Armenian and the Greek phrazes coincide word by word, only "Greek" is replaced with "Armenian".

Iren. *Apost*. 40: *Եբրայական լեզուաւն Մեսիա Քրիստոս եւ հայովս Յիսուս Փրկիչ* "In Hebrew language — Messiah Christ (Christ is Mes-

siah?) and in Armenian — Jesus the Saviour". Unfortunately the original is not extant and it is difficult to judge how did it sound (maybe its second part is an addition by the translator?).

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Contempl. Dec. Alleg. Soph. (*Pʿiloni tesakan, Ž ban, aylab., imast.*) *Pʿiloni Ebrayecʿwoy čaṙkʿ orocʿ hellen bnagirkʿ hasin aṙ mez* (Armenian Version of Philo's De Contemplatione, De Decalogo, De Allegoriis, De Abrahamo), Venice, 1892 (Greek original: Philo with an English translation by Colson and Whitaker, 10 vol., London, 1958-1968).

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